Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

VOL. VIII. BOSTON, SATURDAY, AUGUST 1, 1829. NO. 31.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

UNITARIAN SERIOUSNESS.

Mr. Editor,—Reading in a late orthodox publication, a continuation of a series of letters on the history of Unitarianism in this place, I noticed, and have thought proper to extract the following passage.

'Unitarianism, as a system, is very agreeable to the natural, unbumbled heart—is specially adapted to the tastes and inclinations of the gay, thoughtless, and fashionable world, denying them no liberties or gratifications which come any where within the bounds of decency, while it quiets their consciences with the name and forms of religion, and allays the fear of death by promising happiness beyond the grave.'

Language like this, though not always so plain and bold, is not uncommon in Calvinistic publications, and is still more frequent in conversation. Every intelligent Christian however, who hears Unitarian preaching, or reads Unitarian writings, knows that there is not a particle of truth in it; and I am sincerely disposed to believe, that the writers of the above, and similar passages, do not permit themselves to do either; and are but little acquainted with the system on which they comment. I think it probable, that the author of these letters seriously believes in the representation he has here given of Unitarianism; and have no doubt it is received as indubitable truth, by a large majority of uninformed Calvinists, who never see a Unitarian book or tract. It is not, therefore, for the sake of your Unitarian readers, who would be inclined to pass the above extract in contemptuous silence; but in the hope that this communication may reach the eyes of some candid orthodox christians, who are disposed to learn and revere the truth, and whom it is our duty to set right, that I offer some remarks upon it.

The first proposition in this extract is that the Unitarian system is 'agreeable to the natural unhumbled heart.' This is a favorite theme with the orthodox, and requires particular exposition. It will be admitted on all hands, that pride exists in the human heart, and that it is one of the offices of true religion to bring it to humility. This is done by giving to men a vivid sense of the sinfulness of their own characters and of the degrading nature of that sinfulness. The orthodox 'system,' ascribes this sinfulness to an innate, involuntary corruption, which can only be removed by a special, unassisted act of grace; and the Unitarian 'system,' represents it, as the voluntary depravation of a state of natural innocence, and perversion of noble moral faculties; and the question is, which of these views is most conducive to humility in the conscious sinner? Now when I am awakened to a sense of sin, I am not humbled by being told, that this is a state which I received from my nature, as formed by God, in which all other human beings participate, and from which I cannot free myself until enabled by the holy spirit; for this doctrine relieves my mind from a sense of culpability, and consequent shame. But I shall be easily inflated with pride, by being brought to the belief, that I, with a part only of my fellow beings, am the subject of this special favor, on the same principle, that men are proud of strength or beauty, superior powers of mind, rank by birth, or inherited wealth; qualities, distinguishing them from others, but not derived from any merit of their own.

Is not this theory borne out by facts? Men in all ages, and under all forms of false religion, admitted to be proud, have shrunk from the degradation of voluntary guilt; have, by all sorts of imaginary devices, transferred their turpitude from their own minds, to external superior influences. Pagans have had a deity governing each passion of the heart, and Mahometans are under a fatalism which they cannot avoid; and all have sought either by sacrifices, or forms, or propitiations, or mediations of some kind to obtain that pardon and future happiness, which they were unwilling to purchase by the severer labor of voluntary self restriction and virtuous effort. Christianity alone, as originally taught by its author, and received by Unitarians, brings down the vices of the character to the unfettered perversity of the will, fixes a responsibility which cannot be escaped; and teaches the mortified sinner to 'work out his own salvation,' in humble dependence on that being, who has conferred on him the power.

I next come to the assertion, that 'Unitarianism as a system, is specially adapted to the tastes and inclinations of the gay, thoughtless and fashionable world, denying them no liberties, or gratifications which come any where within the bounds of decency.'

I know of no such system as this, under the name of Unitarianism. There is no form of Christianity demanding a more thorough self-denial and devotion of the heart to God and holiness, than Unitarianism as a system. It does not indeed inculcate an obtrusive exhibition of religion, or a superstitious reverence for many forms, observances and privations existing among Christians, but no where enjoined in the New Testament; but it discountenances the slightest deviation from piety or moral rectitude even of the most secret nature. It is true, multitudes may be seen of worldly habits and character, who are classed with Unitarians, because as rational men, they reject the doctrines of Calvinism, but their examples form no evidence against the strictness of Unitarianism as a system; for they do not understand or live up to that system. Impose it upon them in all its rigor and purity, and their habitual inclinations, which are called the 'natural heart,' will repel it with as much aversion, as any creed of mysteries you can frame.

If the Unitarian system was more favorable to a gay and dissipated life than any other interpretation of Christianity, such a state of morals might be expected to exist most in communities where that system most prevails; and the greatest strictness of manners where it is least known. These consequences appear to me a fair test, by which the correctness of the allegation now considered may be tried. Now this system is unquestionably more predominant in this city and its vicinity, in Geneva and some parts of Germany, than in any other portions of the world; and I would ask whether these places present a more irreligious aspect than others? The Unitarians of England form a very small portion of the population, compared to the members of the vast establishment of that region, whose creeds and liturgy are trinitarian, whose articles are Calvinistic, who have abjured and persecuted Unitarianism; and I would inquire whether there are not some traces of the 'gay, thoughtless, fashionable world' within that church? Shall we compare the Unitarian places named, in their morality or serious habits, with France, Italy or Spain, where Unitarianism is unknown? And what will be the result?

But it may be said these countries are Catholic, and the question lies between Protestants. Then let us come nearer home, and ask the author of these letters, if he would advise the people of Boston and the vicinity—even the worldly Unitarians, to go to the southern and western states and cities of this union, to take examples of morality, seriousness, and piety and denial of the vanities of the world?

I have only one remaining topic to notice in this extract. It is said that 'Unitarianism as a system, allays the fear of death by promising happiness beyond the grave.'—This cannot apply to the destiny of the virtuous in Christian communities, because it would not be peculiar to Unitarianism, but must refer to the wicked; and we here see a plain allusion to the supposed Universalism of Unitarians,—an implication which is to the last degree unjust and unfair. Unitarians differ in opinion on this subject and hold different views. Whatever therefore may be the merits of Universalism, it has nothing to do with Unitarianism as a system.

C. C. C.

[For the Christian Register.]

BENEFICIAL INFLUENCES OF THE COMMUNION.

We are bound to observe this christian institution from the consideration of its beneficial influences on our own hearts. The Lord's Supper is not an end, but only a means. It is not the seal and confimation of the Christian character, but a means for its improvement. Around the table of the Lord, no awful circle should be drawn, which none who have not 'already attained' can enter, for the weakest and humblest disciple should come, to the very end, that his weaknesses may there be removed, his desires of obedience be supported and strengthened, and his wavering affections towards God and his son be made more vigorous and influential.

There is nothing mysterious in the influence which this rite exerts. By presenting to our senses the symbols of that body which was broken, and that blood which flowed for us, it fixes the imagination, it directs our meditations, and realizes to memory those scenes of awfulness and mercy, it is designed to commemorate. And what heart can meditate on those, and not be subdued and affected? Must not our love of God be increased, when by this rite we are so forcibly reminded, that He gave his only Son to be the propitiation for our sins?—Shall we feel no renewed gratitude to Jesus Christ, while we share the very emblems of that misery and agony he so cheerfully endured for our sakes? Must not our views of our own duties be more impressed, while we here remember his blameless purity, his ardent piety, his active benevolence, and the scene rises before us of his meek submission and unbroken confidence in his heavenly Father's goodness, even in the tortures of his death? When we think of him as the Lord of glory, and see him treated by the world with scorn and hatred, living a poor dependent wanderer, and dying a despised and forsaken victim,—can we turn then, and be proud of the applauses, or greedy for the wealth of this world? When we remember why all these sufferings were endured, that all were borne that we might be forgiven, will the thought of our own sins bring with it no contrition and sadness? Can the evils of sin seem slight to us, when to redeem us from them, the son of God thought it not unworthy to die? Are those mercies small, which so mighty a sacrifice alone, has placed within our reach? When we endeavor to realize to our own minds the consequences of that death we commemorate—peace with God, and redemption from the grave—and think of that world of immortal glory it has opened before us, can we remember all with no emotions of thankfulness and joy? And how are we urged by every motive of gratitude, and shame, and fear, and love, to turn from every sin, to strive in earnestness to amend our defective characters, and to consecrate our souls and our bodies to the reasonable service of a new and holier obedience.

It is by forcibly presenting subjects like these to the thoughts, and directing our imaginations to solemn and touching contemplations, that this Christian rite operates on our religious character. We cannot return from such meditations to the world, without bearing with us something of a purer spirit. We cannot enter again on active life, without juster views of our own duties, and a deeper feeling of our obligation to discharge them.

To produce these effects was doubtless the great design of the institution. Is it not then calculated for all? Is it not the duty of every disciple cheerfully to observe it? Do not then, ye who are willing to obey the commands of your master and Lord, who desire to strengthen your affections of piety, and to prepare your character for a better world, do not refrain from compliance with his dying injunction. Fear not, that you may approach the altar unwelcomed and unblessed. All that Jesus requires of you is, that you sincerely believe him to be a teacher and Saviour sent from God, and humbly desire and purpose to obey him. If this be your character, you may, you ought, most cheerfully to come.

N. C. S.

[For the Christian Register.]

METHODS OF PROPAGATING RELIGIOUS OPINIONS.

[Continued from page 117.]

The second which we shall notice, among the means now employed to bring about sectarian triumphs, is what has been very justly called *domiciliary visitation*. It consists in a clergyman's or a layman's passing from house to house uninvited and unwished for, by those who are responsible for the instruction and discipline of the family, and seeking to make converts by operating on the susceptible and unguarded minds of the young and unconverted. This is indeed a visitation of most blighting omen to the union and happiness of the domestic circle, and we refer to it now only for the purpose of passing upon it our most unqualified reprobation. Can the most perfect theological orthodoxy—can all the speculative truth, whether religious or temporal which the human mind is capable of communicating or receiving, compensate for the divisions, mutual recriminations and suspicions, which have taken the place of harmony, forbearance, and confidence, in many an household thus assailed? We think not. That celestial virtue has been offended and has fled, without whose blessed influence the faith, which can remove mountains, and the zeal, which would not shrink from martyrdom, are pronounced vain and worthless.

But of a still more exceptionable character is this proselyting gossipping, when it is carried on throughout a village or parish, in the conduct of what is called a domestic mission. And this thought leads us to the consideration, in the third place, of the employment of missionaries, as the means of propagating particular religious opinions. By noticing briefly some of the abuses which the more active religious parties have fallen into, in the management of this valuable institution, we may be led to right views of our own duty in relation to it. We do not consider at present the expediency of the foreign missionary schemes. We turn towards home and refer to those efforts and treasures which have been worse than thrown away in a scheme of measures which for the last few years has been vexing and dismembering the peaceful parishes of New England.—And we refer to it the rather because occasions have occurred, and very often may occur, offering a strong temptation to Unitarians to imitate the bad example of their opposers in this respect. It is said, that in some cases they have already done so; but we hope and believe it is not true. The object and design of the Domestic Missionary Society, when first instituted was to supply preaching for the remote parts of the country, where the population was so sparse and poor that they could not form parishes and maintain a respectable ministry for themselves; and conformably with this purpose several individuals were sent into the western part of the country, and were eminently useful as itinerant preachers.

The greater portion of those who originally patronized this project with their influence and money, and of those who were from time to time exhorted to contribute to its funds, by the most affecting appeals to their compassion for thousands and thousands of souls that were destitute of the preached word, and were perishing for lack of spiritual food, never imagined that these objects of their pity and charity were among themselves, their own neighbors and friends, who enjoyed the same advantages of religious instruction, and were as really christians as themselves. But so it is taught at present. Instead of sending respectable religious teachers to those who sit in darkness, compared with the atmosphere of intelligence which surrounds us, and who hardly know the forms of public worship, its errant preachers are sent, wherever the progress of liberal sentiments and the exercise of free inquiry threaten the downfall of Calvinism, to misrepresent the new views of christian truth which they cannot refute, and to excite prejudices against those who hold them, or even venture to examine them; to vilify and abuse the pious and venerable pastors of our churches, and to produce division, discontent and religious hatred, among their hitherto satisfied, orderly, and peaceable parishioners. The effect of this kind of management on the general interests of religion, as well as on the temper and character of those who are the subjects of it, are but too well known to us all, and they furnish a lesson to Unitarians on the subject of parochial interference for party purposes, which we hope they will never disregard.

But let us endeavor to revive among ourselves the original and praiseworthy design of the domestic missionary enterprise. We believe that among all the plans for extending our peculiar religious views, none is more becoming to us as christian philanthropists, and none is recommended by better promise of success than this. The most inviting field, which presents itself for such operations, is in the new settlements in the western country. They are composed of people of all the different religious sects and opinions which are found in any and every part of the world. If each of them had the prejudices and jealousies of his sect or nation when he set forth, they have generally found it both necessary and wise to dispense with them before their arrival. It is not in the circumstances nor in the heart of an emigrant to be pharisaical or exclusive. Men must cleave to their kind, and must be dependent on each other. The melancholy discipline of leaving kindred and home, of parting from friends and sojourning among strangers is calculated to soften and humanize the heart. The universal social principle asserts its power. Pride and jealousy give way to the natural yearnings for society, and they must eradicate mutual prejudices. Under such circumstances even the Jew and Samaritan would embrace, and the society, thus newly constituted and organized, is more liberal, enlarged and unprejudiced, and therefore we think more favorable for the introduction of new and liberal views of religion, than where a people of one origin, birth and character, bring in all their early prejudices as a common stock, to be transmitted as an inheritance in perpetuity. A pious and discreet clergyman always finds a respectful welcome here, of whatever religious opinions or denomination; but we believe that Unitarian Christianity, if judiciously and faithfully preached to them, would be received with peculiar gratification and advantage. Now what is more desirable, than that these incipient communities should be organized according to the principles of rational and practical Christianity? What more becoming than that the new social relations and friendships, which the members of them are forming, should be hallowed by the spirit of a pure and generous religious faith? What more important than that these germs of great and free states, should expand and grow up under an enlightened and liberal theology, which should recognize the most perfect freedom of opinion in religious matters, and which should insist mainly on the obligations to be faithful to our convictions of duty.

But how are misssionaries for the service to be procured and maintained? It is certainly not for our association to undertake an affair of so considerable magnitude; but as it fell naturally into the course of inquiry to which the subject committed to us led, we could not but present it as we have done, and earnestly bespeak for it your generous cooperation, wherever such measures shall be instituted for its accomplishment, as shall commend themselves to your approbation. We would only remark in relation to the means to be provided, that no inconsiderable sum of money has been bestowed by Unitarians for the gratuitous education of ministers of the gospel; and it is the opinion of your committee, that some portion of those funds should be so applied as to advance either directly or indirectly, the missions we have been recommending. We have already been partially anticipated in this matter in a very unfortunate way. During the last year twenty Catholic priests have been sent into the valley of the Mississippi as the apostles of popery, and his Holiness has appropriated 100,000 dollars for their maintenance from his private revenue. The treasures of the Vatican are not wont to be lavished *in vain*, or unadvisedly. The Pope is well aware of the opportunity which the peculiar condition of that new country offers, in the absence of a protestant ministry for the introduction of the Romish faith. He has cast his bread upon the waters, and we have only to fear that he has not miscalculated the return. With a zeal and perseverance which are proverbial, aided by the imposing forms of their religion, so attractive to a rude people, these Catholic missionaries, unless vigorously opposed, will certainly make many converts,—perhaps so many (and the consideration is not a trifling one, however improbable the event may now appear) that when, in the prophetic language of a most eloquent statesman, relating to the predominant destinies of the west, 'the scepter shall pass forever from Judah,' it may fall into the hands of those who will wield it in subservience to the twofold tyranny of the crown and the mitre. Now however much our orthodox brethren may declaim against the Catholics,—and we know they are not backward in that respect,—it is Unitarianism alone, among all Christian denominations of the present day, that presents a consistent and thorough antidote to all the corruptions of popery,—because that alone strikes at the root of them all by exposing and discarding that absurd theological dogma which has tainted, more or less, the system of every protestant sect—the trinity; and because it maintains in the most enlarged and practical sense, those most anti-catholic principles,—the sufficiency of the scriptures for human salvation, and the right of private judgment in interpreting them. If so, do we not seem to be bound, by a just regard to the civil institutions, as well as the religious opinions of our country, to discountenance with peculiar severity, and to prevent by all fair and Christian means the multiplication of those among us who profess and pay their allegiance to one of the crowned heads of Europe.

Before leaving the subject of missionary labors, we would refer to the excellent arrangements for the support of a minister at large in our city. Not indeed to enumerate it among the means of swelling sectarian triumphs; for, preaching the gospel to the poor is too humble a service to attract the ambitious polemic, and too sacred an one to be worthily engaged in, but with a single and disinterested view, on the part of him who undertakes it, of becoming the Christian companion, friend and comforter, as well as religious instructer of those who are the subjects of it. Such an apostle to the poor we believe we have in the present minister at large, who has lately rendered so interesting a report to the American Unitarian Association; and though it may not seem exactly relevant to the present question, we take leave to suggest that the Executive Committee of our Association cannot bestow a portion of its funds more worthily, than to place it in the hands of so excellent an almoner.

[To be concluded.]

ECCLESIASTICAL.

MR. SULLIVAN'S ADDRESS.

On the 4th of July, the following address was delivered in presence of a large assembly, by Rev. Mr. Sullivan, minister of the Keene Congregational Society, (N. H.) at the laying of the corner stone of a new church in that place.

My Christian Friends and Brethren,

The ceremony of laying the corner stone of a Christian temple is an act of devotion and faith. On the commencement of our work, we feel it to be a duty to invoke the blessing of Him, whose we are, and whom we serve; and to express our devout belief, that unless the Lord build the house, we labor in vain. Under a deep sense of our dependence upon Him for success and happiness in all our undertakings, in his presence, and under the broad firmament which his presence fills, and his power upholds, and acknowledging his providence in the liberal aid rendered by our respected and lamented friend, who saw this day, but whom we behold no more, we have, in the name of Jesus Christ, whom He hath sent, placed this stone, and beneath it we now proceed to deposit a plate with an inscription, which no eye shall again see, until the edifice we are about to raise shall be moved from its foundations: and which we trust will then testify to some generation of our children's children, that the God of their fathers is their God.

On the Fourth day of July,
A. D. 1829,
THE CORNER STONE
of this House,
Erected by the Keene Congregational Society,
Aided by a Donation from Wm. Lamson,
And Dedicated to the worship of the Only True GOD,
In the name of JESUS CHRIST, whom
he hath sent,
Was placed with religious ceremonies.

T. R. SULLIVAN, *Pastor.*

One is your Master even Christ, and all ye are brethren.
The word of the Lord endureth forever.
(On the other side,)
This Society was incorporated A. D. 1825.

When, after many generations shall have passed away, our descendants shall remove the plate which we have now deposited, from the ruins of the structure we are beginning to erect, they will feel that what we have now done is not unmeaning nor unimportant. To them, as to you, it will intimate that we trust in God as the refuge of man in all ages; that we believe in Him who is "the only true God," the "Father of all, who is above all," the God of Abraham and Israel, of Moses and the Prophets, and the God and Father of our Lord Jesus Christ, whom we acknowledge as the only Mediator, and as he came from God, and God was with him, the true and sufficient Saviour. It will show that, like them, as we doubt not, we have hoped in his sanctifying truth, his aiding spirit, and his saving mercy, through our Lord Jesus Christ. It will indicate that in providing for our own highest good, we have not been unmindful of the influence which the exertions of the fathers to support the institutions of the gospel will have upon that of even their remote posterity.

The day, appointed for this ceremony, reminds us how much our ancestors have done for us. It recalls to us those of our fathers who left home and country, and those of

them who fought and bled, that they and their children might be free. And on this anniversary of that glorious, I had almost said religious act, which shook the long stability of arbitrary times, and ushered in the ages of liberty, it may not be inappropriate to express our gratitude that the civil freedom which man could not wrest from us, is an emblem of the religious liberty secured to us by God. *That* liberty we have thought it our privilege and duty to use. Any one may, indeed, record his opinions in scriptural or human language, in a creed or confession, but no man, or body of men, has a shadow of pretence for the right of making it a test of Christian belief or standing, to subscribe to any creed but the bible; nor have any class of Christians authority to require that the bible shall convey to others but one meaning, and *that* the meaning attached to it by themselves. To follow the dictates of conscience in religious belief,—for which we are accountable to God alone,—neither claims human praise, nor should subject us to human censure. Unrestricted religious inquiry, and the unmolested enjoyment of our faith, are rights with which none may interfere. To be called by the name of the Master, whose disciples we profess to be, and whose servants we wish to become is an act of justice that we demand, a badge of equality which we will not surrender.

To our fellow Christians, with whose eyes we have not seen, we allow the same rights and the same claims. We do not think that their acceptance with GOD depends upon their minutely agreeing with *us;* nor do we esteem them less, or wish them worse, for differing from us. We do not regret that all cannot think alike—it is the law of our nature, and we adore the wisdom that established it—but we fear that it lieth in all of us to live more peaceably, and more charitably to differ, than we do. In this spirit we declare that we do not place this STONE as a rock of offence; and if it should be thought so, the history of our Lord teaches us that to be "rejected of men" is not a proof of error. We do not raise these walls as barriers of division; and if in effect they become so, it is not because they will not contain an altar where all will meet as brethren, and which none, we hope, will ever leave with feelings of enmity towards God or man. We do not claim to be the only true church; and if compelled to be distinct, it is because we are excluded from the table of our differing brethren, and not because our own cannot be approached by them.

But anticipations of more distant results invite us to leave, indeed almost to forget, the existing dissensions which we have painfully noticed. We look forward—and to the eye of our faith the passage of years is marked by the course which truth will run to glory and power; and by the influence which with its light it will spread, to give rest to the churches, and a more scriptural theology and more Christian temper to the times. We look forward—and we foretell no disgrace to our opponents, and wish them no evils, by believing that they will yet understand that the spirit of exclusion is not the 'spirit of Christ.' But we will not be thought to be 'boasting of things without our measure'—we know that the seed and the increase are from God. We do not identify the progress of truth with the limits, within which our opinions are, and shall, be openly professed, nor estimate the real triumphs of the cross by the churches we erect, or the ranks that range themselves under the banner of LOVE. We believe that truth, (we do not say Unitarianism, for we do not assume that the creed of any one of us is *wholly* free free error,) TRUTH is gradually removing human foundations, and silently replacing them with divine materials; we believe that God works in his own omnipotent but noiseless way in the reformation of faith as in the changes of nature; we believe that he will uproot error without endangering the great foundation of truth, the Bible; in fine, we believe that a universal revolution is going on, although we do not see or wish to see it accomplished by a universal warfare.—We think, indeed, that Unitarian Christianity is, in the main, the Christianity of the Bible; but we do not arrogate to ourselves the spirit that leads into ALL truth; we hope to learn more from that spirit; and we love truth, we trust, too well, not to be ready to acknowledge our fallibility, and willing to renounce any error, of which we may be convinced. We are disposed, without anxiety, but not with indifference, with immoveable trust, though not in indolent repose, to leave the issues of our sentiments to God, while to man we say: 'Refrain from us and let us alone; if this counsel or this work be of men, it will come to nought; but if it be of God, ye CANNOT overthrow it;' and to the violent, the embittered and the misled we add: Consider well what, and in what manner, you oppose, when you attack or revile the opinions of any who take the Bible for their rule, 'lest haply ye be found fighting against God.'

But I have been drawn beyond the length, which the occasion allows. I recur to the concern nearest our own and all bosoms. In the course of nature all of us will soon pass away with the passing fashion of this world; but we can carry nothing out of it but the remembrance of what we have been, and the consciousness of what we are. The faith, that will make a part of our characters, will be measured by other tests than the emblems of party, or the watchwords of division, in the day when, according alike to their light and their deeds, God will judge the secrets of men's hearts by Jesus Christ. Shall we not then hope and strive by a teachable spirit and fruitful faith, to be able to look back, through what remains to us of life, and far beyond, with associations of deep and happy interest to this spot?

What we do now, let us, in conclusion, be reminded, we do not for ourselves alone. We are doing for others what we would that others had oftener done for us. Before this stone shall be heaved from its resting place, and the light of day shall again fall on this inscription, we hope that here many souls will have been turned to righteousness, and have departed to shine as the sun in the kingdom of their Father. And when, at last, the work we now in God begin, and hope in God to finish, shall have been crumbled by the slow destruction of years, and other hands shall prepare to build anew on its ruins, the eyes that read this record shall fill, and the hearts that sought it shall turn affectionately to us, as they revert to this day, and thank us for placing here this monument to truth, and memorial of our interest in an unknown posterity—while they look with a higher reverence, and bow with gratitude more profound, as well as with a confidence that rests not on man, or man's labors, to Him whose name is perpetual, and whose word endureth forever. Amen.

CHRISTIAN REGISTER.

BOSTON, AUGUST 1, 1829.

ABUSES IN RELIGIOUS EDUCATION.

Much has been said, and truly, on this great topic of education; and we have heard, of late, loud complaints of some prevailing abuses. Both the subject itself, and the errors or dangers, to which it is exposed, are worthy, surely, of serious attention. And, that we may be at once understood, we refer to that class of errors or abuses, which grow out of an unwarrantable zeal to indoctrinate the young in the peculiar tenets or exclusive spirit of a religious party.

No one will deny, that the work of education is an arduous work; that every child, committed to an instructer involves an important trust; and that especially in those academies and schools, in which pupils are received from various and distant places; where, they are separated from their parents; withdrawn from the domestic roof; and, of necessity, committed to the whole care of the Instructer, the charge, can be no less than the most sacred and responsible. Under such circumstances, fidelity and uprightness, every considerate view of the objects, for which they are sent, and of the expectations of the friends, who send them, will exact of the instructer, that he employ his time and influence, not for imbuing his pupils with his own favorite dogmas or prepossessions; but to 'feed them with knowledge and understanding,' to make them good scholars and good children.

We have heard, we repeat, complaints upon this subject. It has been said, that in some academies and schools,—established professedly for the general purposes of education,—an undue influence is exerted in religious regards; that a system of indoctrination is anxiously pursued; and that the weekly lessons of the school are unreasonably interrupted by the length and frequency of devotional or like services. It has been said, that in some places, the children are encouraged, and even expected, to attend on the prayer-meetings, &c.—so frequently occurring in some of our villages; that their absence or their reluctance is made a subject for suspicion or reproof; and that on the whole, the great objects of education are made subordinate to the diffusion of a peculiar and sectarian theology.

We forbear, for the present, adverting to more serious evils; or to the melancholy effects, which have recently been ascribed to the abuses we have just mentioned. Because we are aware, that various causes independent of external influences, may conspire to such a catastrophe; and that nothing short of the most decisive testimony would warrant an inference, which while it could not remove the calamity, must only add to the pangs of already afflicted and desolated hearts. But we have seen enough, for ourselves, of the spirit, we condemn, to know, that it is altogether mischievous. Instances, besides those of any doubtful character, have been within our notice, in which tracts that have been distributed, and instructions, that have been inculcated, of a terrific and fanatical faith, have wrought tremendous consequences in the minds of young children; have destroyed, for a season, all relish and interest in their studies; have distracted them with terrifying fancies; and—what surely cannot less be deprecated—have ended in a final disgust at the very name of religion itself.

We do not assert, that such extreme consequencies are of frequent occurrence, but that they have been known; and we believe them, moreover, to be the natural result of a perverted religious education. If the design of a school or an academy, or of a college be the diffusion of a sectarian faith, or the building up of a party, let it be honestly proclaimed, that the public may be aware. Then let those parents, if any there be, who seek such influences on the minds of their young children, send them thither.—But let not such an institution presume to ask patronage as a seminary of liberal or general instruction. It is a public deception. And any instructer or instructress, any patron or visiter of such a school, who should employ the influence of its name to diffuse into the unsuspecting and susceptible minds of youth their private dogmas, and, still more, to exact attendance, either by open commands or insiduous influence, on other than the regular services of religion, is guilty, we hesitate not to say, of violating a sacred trust; and merits the severe condemnation of every good Christian and citizen. Of such schools and their directors, we say with the Poet.

'*Hic niger est: hunc tu, Romane, caveto.*'

SLAVERY IN THE UNITED STATES.

We publish with great pleasure in our paper to day, a memorial from the inhabitants of Augusta County in Virginia, to the Convention for revising the state constitution, praying for the introduction of some constitutional provision for eventually putting an end to slavery in that state. The paper is well written, and merits the attention of the inhabitants of all the southern states. Coming from among themselves, the opinions, which it advances will be received with less jealousy, than if they had been first presented in a northern state. The inhabitants of those states, which are free from the curse of slavery, must also view with satisfaction every judicious effort of their brethren at the south, to remove or lighten the evil which now presses on them so heavily. Any measure on this subject, which may be adopted in Virginia, must be considered as deeply important, not merely on account of the number of persons who will be directly affected by it, (more than one quarter part of the whole slave population of this country belonging to that state,) but also on account of the operation, which the legislation of so influential a member of the confederacy will have, upon the future policy of its neighbors.

We have long been of opinion that slavery would by degrees be removed from every part of the United States. Within a few years, if we are not much mistaken, the opinion that this institution is injurious to the welfare of those parts of the country in which it is permitted, that it checks their growth, and is unfavorable to the moral condition both of the master and the slave, appears to have been gaining ground in some parts of the southern section. Indeed the more rapid increase of those states in which slavery is prohibited, than of the neighboring states in which it is tolerated, must have forced this conviction on many even of those most reluctant to receive it. As the pressure of the evil is more clearly felt, and the importance of a change becomes more obvious, means, we are confident, will be devised for diminishing this national calamity.

The abolition of slavery in the southern states will probably be effected gradually, by similar modes to those in which it has been carried through in the northern states. The change must be more slow, because the slaves form a much larger part of the whole population there, than they ever did at the north. Though, while the whites in the slave-holding states continue to bear the same proportion to the blacks which they now do, no violent commotion could be apprehended from the operation of a judicious system of emancipation. We believe, however, that to make the freed blacks a useful class in society they must be educated; and where the blacks form so large a part of the whole population as they do at the south, any plan of general emancipation would be very defective, which did not provide either for educating them, or for removing them from the country. If we must retain the Africans among us, the best measure for us and for them, is to make them as respectable a class of society as possible. Yet considering the contempt with which we are accustomed to regard this unfortunate race, and how deeply this contempt is rooted in our prejudices, long ages would probably pass before the unfortunate situation of this degraded caste could be changed. It would therefore be far better to have them removed from the country. Whether their general removal is likely ever to be accomplished we cannot say; yet we cannot but look forward with hope to such an event, however remote and uncertain.

We trust, that our remarks will not be understood, as intended to reproach the southern states for the toleration of slavery among them. We speak in sorrow, not in anger. We cannot blame them. The abolition of slavery in those states presents one of the most difficult problems for the statesman and moralist. Even if the southern states should continue for years incredulous as to the practicability of such a measure, we should be far from accusing them of indifference to the great cause of human improvement. To change the social and political relations of a large part of the population, is a measure to be approached with great caution; and those, who are most familiar with the actual situation of the community in which the change is proposed, must feel its difficulties and dangers with a force which cannot be realized by inquirers at a distance.

THE LORD'S PRAYER.

We have given on our fourth page some specimens of the early versions of this prayer. It is well known, that many of the expressions of this admirable form of devotion were, before our Lord's appearance, familiar to the Jews: and that in prescribing these words, he graciously accommodated himself, as in many other instances, to their early associations; and showed his willingness to preserve whatever was of permanent excellence in that system, which his gospel was destined to supersede. Even the invocation of God, as 'our Father, who art in heaven' was of frequent occurrence in the Jewish ritual. And it is a curious fact in the history of religious bigotry, that one of the reasons for forbidding the use of this prayer in public worship, with the fanatics of the times of Cromwell, was not only, as has been generally supposed, an aversion to all forms of prayer—and wilingness to recede as far as possible from the Episcopal worship—but also an exclusive notion that *only they, who in their technical sense of it were believers, and had partaken of true adoption, were permitted to address God as their Father.* Happily these errors have passed away; and we trust, that these beautiful and expressive words may find their place, more and more, in the private and domestic and public devotions of Christians of every name under heaven. And we believe, it was in part to remove such prejudices; as well as to secure to themselves the constant benefits of such petitions that the society in Brattle street, at an early period of their history, among other regulations, manifesting an enlightened piety, prescribed, that the Lord's prayer should once, at least, on every Sabbath, be made a part of their public devotions.

CRITICAL NOTICES.

'THE SOURCES OF PUBLIC PROSPERITY.'—*A discourse delivered at Northborough, April* 9, 1829, *on the day of the public Fast.* By JOSEPH ALLEN, *minister of Northborough Published by request.* WORCESTER, 1829. pp. 24.

Although several weeks have elapsed since the delivery of this discourse, we infer, that it has just now been printed: and we thank the author for the satisfaction, it has given us. It was designed expressly for the benefit of his own people, and bears a constant application to their condition, privileges and wants. But it might be addressed with propriety to any people. It abounds with good reflexions and wise counsel, such as a faithful minister should always be able to give; and such as good parishioners will always be ready to receive; even though they find mingled with them the spirit of rebuke. With reference to the most important interests of society, and to the particular welfare of a parish, their temporal and religious prospects, the preacher offers some excellent remarks. He earnestly recommends industry and economy, integrity and uprightness in all their transactions; a spirit of Christian harmony and peace; a disinterested and enlightened public spirit, with the domestic graces, and the charities of private life; while in warning against the consequences of the neglect or violation of these indispensable virtues, he employs a fidelity and plainness of speech, altogether becoming the day, and his character as a Christian teacher.

Under two distinct heads of this discourse, Mr. Allen adverts to the importance of *the general diffusion of knowledge, and of an enlightened reverence for religious institutions,* as sources of public prosperity. We have learnt, that in the town, of which he is minister, much has been done for these important objects. And it would be happy indeed, if, in all our villages, the faithful efforts of the pastor for their advancing knowledge and virtue were, with equally good and effective spirit, seconded by his flock. It is refreshing in these times of religious or irreligious strife, when the order of the gospel and the harmony of societies are so often sacrificed to the relentless spirit of sectarism, to see one of our pleasant villages yet flourishing in its ancient harmony and peace;—the minister active to encourage; the people wise and generous to accomplish, whatever may promote their knowledge, piety, and charity. It is pleasant also to cherish the associations, which we are apt to form in our earlier years with the history and progress of a people: and of Northborough we wish, that they may be perpetual. For it was for nearly fifty years the scene of an useful ministry to an exemplary servant of God; and the last earthly home and resting-place of a Jewish Rabbi, whose sincere profession of the Christian faith, sanctifying his learning, made him an acceptable associate with the instructers of our college; and by the fruits of whose Christian charity, after his death, the hearts of the destitute widows of our ministers have, for more than sixty years, been gladdened.

A DICTIONARY *of the Proper Names in the New Testament, with other helps for Teachers in Sabbath Schools.* BY H. G. O. DWIGHT. *Utica, Western Sunday School Union.* pp. 66. 18mo.

If all the publications of the Sunday School Union were as unexceptionable and valuable as this little volume, we should cordially recommend them. We know of nothing of the kind at once so convenient and so useful for the Sunday teacher; and in the closet or the family of the Christian it will be a help in the reading of the scriptures, to which he may often recur for information, illustrative of the geography and language of the New Testament. We have discovered a few blemishes, and a few, a very few instances, in which the theological tenets of the compiler, who appears to be connected with the seminary at Andover, are unnecessrily obtruded. We can best exhibit the nature of the work by furnishing a list of its contents.

Rather more than half of the book is occupied with the Dictionary of names of persons and places, in which the pronunciation is indicated, the situation of the place is described, the chief incidents in the life of the individual are noticed, and the chapter and verse where the word is used are given. Then follows a Vocabulary of the principal words found in the New Testament, with definitions, illustrations, &c. in which we find not a word that we disapprove. Next a Synopsis of Sacred Chronology. Then a Table of of the miracles of Jesus Christ—A table of the parables—The Books of the N. T. in the order of their time, about the correctness of which we might hesitate—Table of the kings of Israel and Judah—Table of weights and money, reduced to *dollars and cents,* as well as to pounds and shillings—Table of scripture measures—Table of time—Calendar of the Jews, showing the corresponding months, of our year and of theirs, with the festivals, the weather, productions, &c. of each month—Table of the prophets, arranged in the order of their time—Chronology of the patriarchs, &c,—A general Chronological Table, extending to the present time. It should have ended with the scripture history.—List of the principal religious charitable societies in the world with the date of their formation—A brief account of the books of the N. T. in which we now and then meet with a remark of doubtful character—Table of minerals mentioned in the N. T.—And finally a Classification of the books of the N. T. which might as well have been omitted. Two small but very neat maps are added, one of Canaan, the other of the travels of St. Paul; and the whole well printed, and neatly bound is sold for twenty-five cents a copy.

We believe our friends are superior to the prejudice that would lead them to reject a good book because it bears an objectionable imprint, and as we should have been glad to number this among the publications of our own Sunday School Society, we hope they will call at Loring's bookstore 132 Washington-street, and procure this manual. We promise them their money will not be wasted.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

RELIGIOUS ACTION.

MR. EDITOR,—I have been much pleased with an editorial article, which I have just read in your paper of this day, (July 25,) recommending the formation of associations in the different religious societies or parishes, for the purpose of religious conversation, which I believe would be productive of all the benefits there mentioned. Endeavors have been made to institute meetings of this character, in some societies, which have failed of success; and objections have been made to attempts of this kind, which prevented their formation.

In the article alluded to, the reluctance to combine in any such project is attributed in a great degree to diffidence—to an unwillingness in the minds of many to express their thoughts before strangers, or in any situations to which they are unaccustomed. This is doubtless true; but not entirely satisfactory, as an explanation of the repugnance in question; for as it must be obvious to every one, that this difficulty is merely a temporary one, and would be soon removed by the very practice from which it deters him; efforts for that purpose would be made, if a sufficient motive was perceived to impel them. The radical defect, therefore, which obstructs the institution of such associations, is the blindness that exists, to the leading, and most important reasons for creating them, and which it is the object of these remarks to point out.

An idea seems prevalent, that religious feelings may be aroused, and religious character improved, by placing the mind in situations where powerful impressions are made upon it, but where it is itself passive. For instance, by attending, during the public services of religion, to the prayers and discourses of the preacher, and the hymns of the choir, without taking any active part—by listening to religious conversation, and reading religious books,—many people expect to acquire religious character, without the least positive exertion in the duty of internal discipline, or of active benevolence. If associations or social circles are formed, expressly for mutual religious improvement, where proper opportunity is afforded for any one to express his sentiments, many will decline doing so, and maintain at their meetings an unbroken silence, alledging that they came to hear and be edified, and not to teach.

Now the belief, that any great attainments are to be made in this passive way, appears to me erroneous. It is questionable, whether mere instruction in any branch of human education, is to be acquired by precept without practice; but when we come to religion, which consists not so much in speculative knowledge, as in the exaltation of the moral principles, and operative sentiments of the heart, it seems perfectly obvious, that this cannot be affected, without the invigorating discipline of active exertion. Zeal is an essential attribute of piety, and we may as well expect to maintain the health and powers of the body, without the motion of the limbs, as the devotion of the soul, without the free exercise and employment of its emotions.

In proof of this position, of the necessity of action, to great and permanent engagedness of mind, it is only necessary to refer to the manifest facts, that a much greater interest is always taken in any beneficent operation, by those who have the chief conduct of it, than by those who equally approve, but only quietly support it; and it appears much more important, in the eyes of the former, than the latter; and the exagerated estimation in which each profession in life is held respectively, by those who are actively engaged in it, is matter of proverbial notoriety. I therefore infer, that private Christians will not generally be brought to great earnestness in religion, until they institute and maintain modes of operation, in which they can voluntarily and actively participate.

If this principle is clearly perceived, and acknowledged, it will present a motive for the institution of the associations recommended; and will be sufficient to overcome the scruples which would prevent an active co-operation. It will be seen, that they will afford opportunities for the expression of the religious sentiments, elsewhere imbibed, which could not so well have been obtained in any other way; and that they will gather more strength from this expression, than from any mode of their previous reception.

I hope Mr. Editor, that the hint given by you will be taken,—that religious meetings of the kind suggested, may take place in our different societies, as a means both of religious improvement, and of cultivating the Christian acquaintance, so desirable, and so lamentably neglected. B.

[For the Christian Register.]

ORTHODOXY.

MR. EDITOR,—You seemed a little perplexed in your last paper about the use of the word 'Orthodox.' I thought you were indisposed to give this name to a class of Christians, whom you believed to be in error, and yet you did not know what other term to employ. I have often been in this predicament. I cannot call a person 'Orthodox' in the legitimate sense of the word, whose opinions I hold to be wrong, for here is a contradiction in terms; and I am un

willing that the word should be wrested from its proper meaning to become the designation of a party. Indeed, Sir, I do not know how its ordinary use among us can be justified. If we speak of those whose opinions we reject, as Orthodox, because they think the term belongs to them as the professors of the only true faith, we may, and ought in consistency, to grant them the exclusive benefit of every name which they arrogate, whether it be 'evangelical,' 'pious,' or 'Christian.' If we take it in what has been considered its modrne sense, as equivalent to the majority, (on the principle that the greater number must always be in the right!) then I doubt its pertinency in this connexion; for I observe that it is not appropriated to Trinitarians, but to persons embracing tenets, which are not maintained by the majority of Christians in the world, or even in this country.

If then we cannot use this term either in its etymological or its modern sense, to designate those who differ from us on the great topics of theological discussion,—since in the one case the Catholic church, containing many more souls than all Protestant Sects, is alone Orthodox, and in the other every sincere Christian is Orthodox in his own eyes, and heterodox in the judgment of all who think his faith erroneous,—what language shall we use when speaking of these persons? of those members of the Congregational body, for example, who denounce our opinions? If we call them Calvinists, they deny the justice of the appellation, or declare that it must be taken to express different ideas when used in connexion with them from those it formerly conveyed, while still this new meaning is left in convenient obscurity. 'Trinitarian,' as I have hinted, will not answer, because it includes Episcopalians and Catholics, and indicates only one article of faith. 'Evangelical' is too excellent a word to be yielded to the presumption of a party. 'Exclusive' is not precisely what is wanted, because it denotes the spirit, not the belief, and I conceive there may be, and are, exclusive Unitarians.—Now in this exigency what is to be done? I must talk about my religious opponents, for every body is talking, and if I bear a part in the conversation, I must have some convenient and suitable mode of distinguishing those of whom I speak. I remember a correspondent of yours some time ago proposed the substitution of 'Autodox,' but it is a sufficient objection in my view that it is coined for the occasion. I want good old English words.

That my reasons for withholding the title of Orthodox may be apparent, I will reduce them to the syllogistic form. Thus;—

An Orthodox man is one whose belief is correct, but I maintain that the belief of these Christians is not correct—therefore I cannot call them Orthodox.—Or

An Orthodox man is one who believes as the majority believe—but these Christians do not believe as the majority believe—therefore they are not Orthodox. Q.

[For the Christian Register.]

CHILDREN ON SUNDAYS.

Mr. Reed,—Allow me to ask of you, or some of your correspondents, a reply to the following question.

How can children be most suitably occupied on Sundays?

I have framed this question with some care. I wish to learn how children of both sexes and of any age from two to fifteen can be directed in the employment of the hours of Sunday, in the manner best suited to their capacities and their incapacities on the one hand, and to the purposes of the day on the other. I think this a very difficult inquiry to answer, and quite as important as difficult. It involves many particular questions, such as these. Should children be compelled to go to church, when it is unpleasant to them? Should they be forbidden to spend any portion of Sunday in amusement? Should they be confined to the house, except when the public worship or the Sunday school calls them out?—Should direct religious instruction be forced upon them? What associations is it most important that a child should form with this day?

Many more similar queries might be proposed. It is not small children alone whom I have in mind. When a lad has acquired a distaste for religious duties, and Sunday is to him a day of profitless indolence, or of wearisome restraint, what means may be taken to bring him to an enjoyment and proper use of its weekly return? I have found this a perplexing subject, and need help in the discharge of my office as a guardian of the young. I should be glad to see your paper become the channel of communications presenting such views as the various experience of parents or the theories of education adopted by thoughtful men may have suggested to them; and I believe many others would be gratified besides

Inquirer.

[For the Christian Register.]

PAROCHIAL ASSOCIATIONS.

Mr. Editor,—Your remarks on 'local religious associations' in the last Register were upon an important subject. I have often thought some such means of reciprocal action might be beneficially introduced into our societies; and as you ask for suggestions from others, I will offer one for the consideration of your readers. The directors of the Unitarian Association, it appears, desire to establish auxiliaries in all our towns, and have printed forms of 'Constitution.' Their object is a good one, and it seems to me may be united with that which you have urged. Let the members of these parochial associations meet for discussion and acquaintance, as you propose, and let them also become subscribers to the Unitarian Association, to whose funds they will contribute essential aid, and from which they will receive the means of imparting additional interest to their meetings. Such a pamphlet as the last Annual Report with the eloquent Addresses made on the anniversary might be read, and would suggest topics of useful remark. I cannot but hope that this plan will be adopted for the benefit both of the Association, and of individuals. G.

RELIGIOUS INTELLIGENCE.

FOREIGN BENEVOLENT SOCIETIES.

We recently gave an account of the anniversaries of some of the benevolent societies in England. We have since received statements respecting other societies, an abstract of which we now furnish.

London Hibernian Society. The leading object of this society appears to be the conversion of the Roman Catholic population of Ireland, to the protestant faith. Its twenty-third anniversary was held in London, on the fourth of May. The present number of schools is 1352. The increase of schools during the past year has been 306. The number of scholars belonging to the schools is 76,444. It is estimated that about two fifths of this number are Roman Catholics. The scriptures have been extensively distributed in Ireland through the instrumentality of this society. The receipts during the last year were upwards of $34,000. A strong belief is entertained that the efforts of the society will continue to be as they have been, crowned with signal success.

British Reformation Society. The second anniversary of this society was held in London, on the 22nd May. The object of the society is, the conversion of the Roman Catholics of Great Britain and Ireland.

The income of the society amounts to upwards of $11,000. This has been expended in purchasing and distributing tracts, in supporting schools for Roman Catholic children, and in employing agents who shall travel through those parts of Ireland where the Catholics are most numerous, and hold public meetings for the avowed purpose of combating and exposing the errors of the Church of Rome. Such meetings have been held in various parts of Ireland, and the result has been highly favorable to the cause of inquiry.—The meetings were generally crowded, and perfectly orderly, and have been followed by the rapid sale of bibles in most of the places where the meetings were held.

Continental Society. This society celebrated its eleventh anniversary in London in May. The object of the society, we are told, is the employment of agents for the purpose of 'combating irreligion, superstition, and infidelity in all the various shapes it assumes among Catholics, Jews, Mahometans and nominal Protestants.' Neither the names of the agents nor the places of their operation are ever published. It was stated however, in the report, that they had been actively and successfully employed through the whole region from Spain to Persia. We are told that light is finding its way even into Italy. A Protestant church has been established at Florence; and sometimes there is an opportunity of hearing Protestant preaching even in Rome.

Sunday School Society. This society was established in London in the year 1786. The whole number of schools aided by the society since its commencement is 7,597. During the last year 264 new schools have been established. The teachers were formerly paid for their labors. But since the year 1819 the instruction has been wholly gratuitous.

The report of the society states the fact as discreditable to the nation, that in English Sunday Schools there were upwards of 1,000,000 children receiving instruction in reading. In Scotland it is different. The labors of the Sunday teacher there, are confined to religious instruction.

Christian Instruction Society. The operations of this society are confined to London and its vicinity.—There are in its employment nearly one thousand gratuitous agents, who have visited and impart religious instruction to no less than 24,000. In various neighborhoods where there were no regular places of worship, stations had been established for the purpose of giving meetings on sabbath evenings to the poor.—These meeting were on all occasions well attended.

Irish Society in London. The object of this society is to promote the education of the native Irish through the medium of their own language. The seventh anniversary of the society was held in London on the 1st of May. The number of schools under the care of the society is 526, with 19,312 pupils. The total receipts for the year were upwards of $19,211.

Reformed Churches in France. The government of these churches is Presbyterian in its discipline and order. The number of consistorial churches is eighty five, which, at the rate assigned by law, consist each of 6000 souls. This gives an aggregate of 510,000.

There are 305 pastors connected with the Reformed Church, 438 edifices for public worship, 451 Bible societies, 124 Missionary societies and 59 Tract societies and depositories.

The Reformed churches have a Theological Seminary at Montauban, at which, in 1826-7 there were 73 pupils. The term of study is fixed at three years.

Christianity in China. By a letter from Dr. Morrison, lately received in London, from China, it appears that persevering efforts are still made for the introduction of Christianity among the inhabitants of that populous country. Dr. M. says 'we have a little school, and a *native* teacher of Biblical Christianity in the interior of China.'

American Christian Observer. Proposals have been issued by Messrs Putnam & Hunt to publish a monthly Review and Magazine, to be entitled 'The American Christian Observer;' and to be conducted on the principles of the Episcopal Church. The prospectus speaks thus of the manner in which the work will be conducted.

'It will call no man, master. It will enter into none of the heats and bitterness of theological controversy. It will never be enlisted in the warfare of local, personal, or ephemeral distinctions of party. It will take, and endeavor always to maintain, that common ground of scriptural truth, primitive order, and evangelical practice, upon which, as Christians, and as Churchmen, all should desire to meet. And the greatest object of its ambition, shall be, by speaking the truth in love, to bring back, as far as may be, that blessed Apostolic era, when the multitude of them that believed, were of one heart, and of one soul.'

Messrs. Eaton & Soverance, of Augusta, Me. propose publishing a new religious paper of liberal Christian principles, to be called the Protestant and Eclectic Review.

At the commencement at Rutger's College, on Wednesday, July 22d, the degree of LL. D. was conferred on the Hon. Martin Van Buren, and of D. D. on the Rev. Professor Mayer, of the Theological Seminary of the German Reformed Church, the Rev. Joseph M'Elroy, of New York, and Rev. Cornelius D. Westbrook, of Fishkill. *Nat. Intelligencer.*

DOMESTIC SUMMARY.

Violent Storm. A violent storm with a great fall of rain and heavy thunder commenced in this city on Thursday at half past one o'clock, and continued till nearly three. The depth of water which fell in three hours was nearly three inches and one third.

We understand that the Rev. Mr. Whitman's church, in Waltham, was struck by lightning during the storm, and burnt to the ground. It is stated that hail of large size, and in great quantities fell between Worcester and the city, and that corn and other crops have sustained much injury.

Tacks. The business of making Tacks is carried on very extensively in Abington, in this State, about 20 miles from Boston, by patent machines, which turn out the best, we understand, that are made. Nearly 100 persons are constantly employed by the enterprising proprietors of the machines, Messrs. Elihu and Benjamin Hobart—and the manufactured article is dispersed and approved all over the U. S. Some of the handsome and perfect Tacks are so small, that 1000 only weigh one ounce. Great quantities are used in Boston, and still greater are regularly shipped hence in our numerous coastwise packets. Russia iron is necessary for this manufactory. *Pall.*

Rum Sales decreasing. A gentleman who has lately returned from a visit to the State of Maine, informs us, that the consumption of ardent spirits has greatly decreased, and that many of the inhabitants are organizing Temperance Societies. He was often told that the sales of Rum had decreased one third, and one half in many towns; and in the town of Bridgeton, one trader, who used in a season to sell fourteen hogsheads of Rum, in the last, could sell only one hogshead. This gentleman remarked, that he thought the Temperance Reformation would enable the people to do more in the support of the gospel. *Watchman.*

Counterfeit five dollar bills of the Boston Bank have been thrown into circulation in New York. They are numbered 54, 31, 87, made payable to R. Lash, or bearer, dated Feb. 1, 1828.

In New-York, on the 24th inst. the ivory comb factory of William Botsford, rear of 12, Rivington-street, took fire, and was burnt, with all the machinery, stock, &c. Loss about $1500. *Trav.*

A Curiosity. A fountain of carburetted hydrogen gas has been discovered in the bottom of Catskill Creek near the foot of Main-street in this village.—The water has been observed for many years to be usually troubled, and to emit an extraordinary quantity of air. No experiment was however made until last Monday a week, when by the direction of Mr. Apollos Cooke, fire was applied to the surface of the water, and the result was an immediate combustion resembled burning alcohol. We have witnessed several experiments since, which are sufficient to satisfy us that with proper apparatus, a quantity of gas might be collected to answer extensively useful purposes in lighting the village. There are said to be many similar fountains in this vicinity, but we know of no other experiments to prove their inflammability.
Catskill Recorder.

Mr. Madison, the Rector of the University of Virginia, was unable to attend the recent examination at that institution, on account of the weakness which he sustains from his last attack. The visiters were Messrs. Monroe, Johnson, Campbell, and Randolph. It is said that no regular expose will be made of the results and various attainments of the different Students, on account of the interruption which was experienced in the course of this year, in their regular studies from the visitation of the fever.

The Philadelphia U. S. Gazette says, we received on Saturday a few half dimes of the new coinage. They were beautiful pieces—'what there were of them.'

Cotton Seed Oil. The making of Oil from Cotton Seed, is becoming an important business at the south. In Virginia, a machine has been invented to hasten and assist the process of obtaining the oil. By a careful calculation it is estimated that there is annually sufficient surplus seed in the U. S. to make as much Oil as will, at 50 cents a gallon, come to $6,400,000. *Pall.*

Silk. It seems to be the practice in other countries where silk is produced, that those who keep the worms should dispose of the cocoons to persons who follow the unwinding them as a business. *ib.*

A stock of clover, four feet eight inches long, has been sent to the office of the Baltimore American, drawn without selection from a stack on the plantation of Mr. Bell, Currituck, N. C. *Pat.*

A letter to the editors of the Raleigh Register, states that, within three or four months, Messrs. Carson & Co. have dug from their gold mine, near Morgan town, at least $25,000.

Governor Miller of South Carolina, has commuted the sentence of William Hinson, condemned to death for the crime of forgery, 'from hanging to whipping.'

It is in contemplation to build a Catholic church in Buffalo. A lot of ground has already been presented by an individual, and consecrated by the Bishop.

Canada. The Upper Canada Advocate continues to publish conspicuously, and with commendation, the *Revolutionary Documents of the United States.*—The last, is the draft of an address to the people by the Provincial Congress. *Pall.*

A thousand and eighty-eight emigrants arrived at Quebec during the second week in July. With the exception of thirty, all were Irish.

FOREIGN SUMMARY.

From Europe. London papers of June 10th have been received at New York. Considerable changes were expected in the English cabinet. It is estimated that the Duke of Cambridge will be made commander in chief.

One of the Dublin Anti-Catholic papers says that Mr. O'Connell has not the slightest chance of being elected. There is a report that Mr. Vesey Fitzgerald will appear as candidate against him.

A London article of the 12th of June, says the Madrid accounts of the 29th May, state that the death of the Queen has caused great intrigues to arise there.—The partisans of Don Carlos were endeavoring to persuade the King to abdicate in favor of his brother, but he had refused, and announced his intention of taking a fourth consort. The Prince of Partana, Ambassador from the King of the Two Sicilies, was employed to negociate a marriage with the Princess of Naples, Maria Christiana, aged 23, which was presisted in.

Affairs of the East. The accounts of the war are brought up to May 22. A very sanguinary battle is reported to have been fought at *Paravadi*, in which the Turks were beaten with great loss. The following are the particulars.

The Grand Vizier, stationed at Choumla, knowing that the main Russian army was advancing against Silistria, and also from the Danube, made the attempt to drive the Russians from the latter place before the army came up, and by advancing upon Bazardjick, to cut off the communication between Silistria and Varna. He accordingly advanced on the 17th of May, with 15,000 men—an overwhelming force, four to one, compared to the Russian force stationed at Eski-Arnaulter, a village about four miles to the northward of Paravadi, on the road to Bazardjick, where a sanguinary engagement ensued, but at the end of five hours the Turks were compelled to retreat. This however, was only for the moment. With a reinforcement of ten thousand men they advanced to the attack, and attempted to turn the left wing of the Russian force, in order to cut them off from Bazardjick, and the reinforcements advancing from that quarter to their assistance. The combat became more obstinate and murderous than before, but the Turks, were after a long and bloody struggle, finally compelled to retreat. The plan of the Russian General was defence, until the main army got up, and in this he completely succeeded. Next day, (the 18th) a reinforcement joined the Russian forces at Paravadi, when the Grand Vizier immediately retreated to Choumla, and he in his turn will be speedily shut up and assailed. The battle has been one of the most sanguinary that has yet been fought between the combatants. The Russians state their loss to be 1000 killed and wounded, and that of the Turks, 2000 *were left* on the field of battle, exclusive of the wounded whom they must have carried off.

We select the following items from the late papers.

Important accounts may be expected from Asia, as it appears by advices from Constantinople, that Persia is about to make common cause with Turkey, and that Gen. Paskewich having received large reinforcements of men, and supplies of artillery, was preparing to advance upon Erzerum.

Late Intelligence from Constantinople, speaks of continued negociations for a peace by ministers at that capital, and indulges hopes of a *prospect* of success. The Czar is attempting to negociate another loan in London.

Advices from Constantinople are to the 12th May.—from Smyrna to the 5th. No further attack or plunder of the British merchantmen had taken place.

Adrianople has been fortified, and all the beautiful gardens and fields there consequently laid waste.

Portugal. There is no cessation of cruelties in Portugal—says the London Atlas. Miguel is the most consistent of men; he has never deviated into a single act of justice since he usurped the throne. Commencing in fraud he has persevered in iniquity; nor can his bitterest enemy detect even an accidental virtue in his nature. The executions are going on as usual; no respite, no variety; but the same dull round of undiversified extermination. *Cour.*

The Emperor of Russia, is said to have spent all the money borrowed last year, and has opened fresh negotiations for a private loan, in England and France—supposed to be for a larger amount than that of last year.

French Critique on Milton. Milton is a tedious barbarian, who writes a commentary in ten books of rambling verse on the first chapter of Genesis. He is a slovenly imitator of the Greeks: he disfigures creation, and instead of producing the world by the fiat of God like Moses, sets the Messias to bungle at tracing out with a pair of compasses a celestial manufacture. He spoils Tasso's hell and devils; and makes Satan a casuist in divinity. Upon the whole the *Paradise Lost* is obscure, whimsical, and disagreeable.

MARRIAGES.

In this city, Mr. John L. N. Dexter to Miss Mary L. Kingsbury, of Dedham.

In Philadelphia, Capt. George C. Reed, of the U. S. Navy, to Elizabeth, daughter of the late Com. Richard Dale.

DEATHS.

In this city, Mrs. Elizabeth wife of Mr. Charles Coolidge, aged 36; on the 29th ult. Joshua Ellis, Esq. aged 60.

In Waltham, Mr. Samuel Sanderson, aged 52.

In Billerica, Josiah Crosby, Esq. aged 52, and his youngest daughter, Martha, aged 13, both of consumption.

In Plymouth, Capt. Robert Davis, aged 31.

In Marlborough, Col. Abram Gates, aged 41.

In Yarmouth, Joshua, son of the late Capt. Joshua Gray, aged 18.

In Sandwich, Mrs. Abigail, widow of the late Joseph Hall, Esq. aged 56.

In Brunswick, Mr. Ebenezer S. Jones, printer, aged 22.

In New York, suddenly, John W. Mellen, Esq. of Dover, N. H.; Mrs. Ann Thayer, aged 87, formerly of this city.

MR. YOUNG'S DISCOURSE

On the Sins of the Tongue.

JUST published by L. C. Bowles, 50 Washington-street, and J. & J. W. Prentiss, Keene, N. H.; The LIBERAL PREACHER, for August, 1829, containing a Discourse on '*The Sins of the Tongue*,' by Rev. Alexander Young. August 1.

THE ADAMS FEMALE ACADEMY.

THE second term at this Seminary will commence on Wednesday the twelfth day of August.

George Farrar, *Sec'y to the Board of Trustees.*

Derry, N. H. July 24.

UNITARIAN ADVOCATE.

THIS day published, by Leonard C. Bowles, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For August, 1829.

CONTENTS.

On the Progress of Religious Instruction as adapted to the Progress of Society; Infirmity no excuse for Irreligion; Hymn; the Cup of Salvation; Reasons for Mutual Encouragement and Co-operation, in Promoting the Knowledge and Diffusion of the Great Principles of Unitarianism; The Divinity of Christ; Views of the Material Creation and of Intellectual Man; Memoir of Ann Eliza Starr; On the Death of a Young Wife. August 1.

ATHENEUM—THIRD SERIES.

JUST published by John Cotton, 184 Washington Street, "The Atheneum, or Spirit of the English Magazines," for August 1, 1829 Embelished with an elegant whole-length Portrait Figure, in a Evening Dress. An elegant whole-length Portrait Figure, in a Dinner Dress.

CONTENTS.

Poetical Epistles.—From the German of Goethe; The First and Last Appearance. Mr. Henry Augustus Constantine Stubbs; Extracts from my Nephew's Diary; Power of Education; Recollections of a Night of Fever; On a Musical Snuff-box; Notes from the Noctea. Periodical Literature—An Octogenarian in Love—Genius no Apology for Vice; Relics; The Dreaming Child. By Mrs. Hemans; Proverbs; Flowers; Notices of New Publications. The Journal of a Naturalist—Biographical Sketches and Authentic Anecdotes of Dogs—Apician Morsels; The Latest London Fashions. Evening Dress—Dinner Dress, (*With a Colored Plate.*)

Varieties;—Scottish Inns. By Sir Walter Scott; Picturesque Beauty of the Oak; English Women; Extraordinary Invention; State of Education in the South of France; Manufactures in France; Female Portraits. August I.

NEW ENGLAND MUSEUM.

THE Proprietors of this Extensive Establishment, have succeeeded in opening *two additional rooms*; making their whole Establishment now consist of *thirteen halls and appartments*, well filled with the most *rare and interesting curiosities.*

Admittance 25 cents, without distinction of age.

July 4.

THEOLOGY AND NOT RELIGION

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

HIGH SCHOOL IN STOUGHTON.

THE next term of this School, will commence on Tuesday the eleventh of August. A spacious and commodious apartment, now in preparation, will be ready at that time, for its reception. Those scholars who wish to board with the Instructress, can be accommodated at the House in which the school is kept. Board can also be obtained in good families on moderate terms, where such facilities for improvement will be afforded as will aid their advancement in knowledge.

Reference may be had to Rev. Messrs. Cogswell, and Burgess, Dedham; Rev. Mr. Pierpont, Rev. Dr. Wisner, Bradford Sumner, Esq. Boston; Rev. Mr. Curtis, Sharon; Gen. Elijah Crane, Canton; Rev. Dr. Richmond, Dorchester; or to Rev. Dr. Park, Rev. Mr. Stearns, Dr. Peter Adams, and P. M. Crane, *Board of Visitors.*

P. M. Crane,
Sec'y of the Board of Visitors.

Stoughton, July 28, 1829.

THE
CHRISTIAN EXAMINER.
AND
GENERAL REVIEW.

New Series—No. III. For July, 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—1. Eighteen Sermons and a Charge. 2. Sermons by the late Rev. John Emery Abbot, of Salem, Mass. With a Memoir of his Life, by Henry Ware, Jr.

Art. II.—Examples of Questions, calculated to excite and exercise the Minds of the Young.—By Mrs. Elizabeth Hamilion.

Art. III.—1. Narrative of the Survey of the Intertropical and Western Coasts of Australia.—By Capt. Philip T. King, R. N. F. R. S. &c. &c. 2. Two years in New South Wales; comprising Sketches of the Actual State of Society in that Colony; of its peculiar Advantages to Emigrants; of its Topography, Natural History, &c. &c.—By T. Cunningham, R. N.

Art. IV.—1. A Grammar of the Moderen Greek Language; with an Appendix, containing Original Specimens of Prose and Verse.—By Alexander Negris. 2. Article 'Greece' in the London Encyclopedia, and 'Neugriechische Sprache' in the German Conversations-Lexicon.

Art. V.—1. A Commentary on the Epistle to the Hebrews.—By Moses Stuart.

Art. VI.—Winner's Hebrew Lexicon.

Art. VII.—The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.

Art. VIII.—The Republic of Cicero, translated from the Latin, and accompanied with a Critical and Historical Introduction.—By G. W. Featherstonhaugh, Esq.

Art. IX.—Essays on the Pursuit of Truth, on the Progress of Knowledge, and on the Fundamental Principles of all Evidence and Epectation.

Art. X.—Natural Theology: or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.—By William Paley, D. D. Arch Deacon of Carlisle; with Paxton's Illustrations, Additional Notes, &c. &c.

Art. XI.—The Journal of a Naturalist. July 4.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.

Little Edward, the Good Boy;

and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

Also the first part of the Hymn Book separate, $4,-25 per hundred.

N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

FOURTH ANNUAL REPORT.

OF THE
AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829. pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.
July 10.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism*," containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

A. U. A. TRACT No. 28.

OF the First Series, entitled "The Doctrine of Religious Experience explained and enforced,—By Samuel Barrett," pp. 24. Just published at the Depository, 50 Washington-street. L. C. Bowles.
July 4.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co-No. 13 Court-st. *The Warning*, in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 93 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

Titles and prices of the books they have published.

18 mo. Series.—Vol. I.

	Price sin.	doz.	hund.
No. 1. Happy Valley, 40 pp.	7 cts.	70 cts.	$5,00.
" 2. Happy Days, 30 pp.	6	60	5,00.
" 3. " " 2d part. 40 pp.	7	70	5,00.
Vol. II. The Warning, 96 pp.	15	1,50	11,00.
do. bound,	20	2,12	

"They propose to issue as many original works as they can procure of an approved character, and also to republish such others as shall seem to them to possess superior excellence.

"Manuscripts left with the agents, having the prices marked on them, and directed to the Publishing Committee of the Boston Sunday School Society, will receive prompt attention. Such as shall be deemed suited to their purpose, they will wish to purchase; and those which shall not, will be returned in the manner the authors may suggest." June 27.

WANTED.

NO. 16 of the present volume of the Christian Register is wanted at this office. Those who have this number and who do not keep a file of the Paper, will oblige the Editor by fowarding it by mail. July 4.

SELETED POETRY.

[From the Episcopal Watchman]

TO THE SUN.

Our destined course, O! may we run,
Like thee, thou ever glorious Sun,
Whose daily pathway in the skies
High o'er the clouds and tempest lies!
Thou look'st upon the changes here
Of joy and sorrow, hope and fear,
As on the flowret's varying hues,
Or on the evanescent dews,
Which sparkle in the opening day,
Then 'neath thy beams all die away!
"Right onward" in thy heavenly sphere
Untir'd thou urgest thy career,
And view'st alike th' alternate flow
Of earthly joy and earthly woe.

So may we speed our own brief race,
Until we reach our resting place,
And pause not for the good or ill,
Which may this short existence fill,
But soar above the scenes of earth,
Like creatures of a heavenly birth,
Rejoicing in their purity;
And 'mid all changes hastening on
To reach that blest eternity,
Where we shall find our labors done.

AZYB.

TO A SISTER.

There is a love that lights
The heart, if not the eye,
Where no suspicion blights
Its holy sanctity—
A sister's love—the purest stream
On which the sun of life doth gleam.

It shines in infancy,
It beams in older time,
Unquenched by jealousy,
Through every age and clime;
The same in sickness and in health,
Alike in poverty and wealth.

Take then these flowers to twine,
Loved one, around thy brow,
Their fragrance all is thine,
They're emblems of thee now;
And when they whither in their bloom,
Place them, sweet sister, on my tomb.

BIOGRAPHICAL.

RABBI JUDAH MONIS.

The Hebrew Instructer and Christian Convert.

In a notice of a Fast Sermon by Rev. J. Allen, which may be found on another page of this day's paper, a reference is made to this learned Jew. As his name may not be familiar to all our readers, and the fact of his conversion cannot fail to be interesting,—we give the following brief account of him which we extract from a valuable history of Northborough, compiled by the author of that sermon. It was in this village, that Mr. Monis spent a few of the last years of his life.

Rabbi Judah Monis was a native of Italy, born in 1683 or 1684. Of his parentage, and of the circumstances which led him to emigrate to America, we have no account. He was employed as an instructer in the Hebrew language, in Harvard University, about the year 1720, before his conversion to Christianity. At length, he was led to receive Jesus Christ as the true messiah; and March 27, 1722, was publicly baptised at Cambridge; the Rev. Dr. Benjamin Colman, of Boston, preaching a discourse in the College hall on the occasion, from John v. 46. In the preface to this discourse, the author says, "that it was prepared in obedience to the desire of the very Rev. Mr. Leverett, the present learned head and President of the house where it was delivered, in case of the absence of the aged and venerable Dr. Increase Mather,' who, he adds, 'if his years had permitted him, would have presided and served on so great a solemnity.'—'As to Mr. Monis himself,' Dr. Colman writes, 'it must be confessed that he seems a very valuable proselyte. He is truly read and learned in the Jewish Cabbala, and Rabbins, a Master and Critic in the Hebrew: he reads, speaks, writes, and interprets it with great readiness and accuracy, and is truly διδακτικος, *apt to teach*. His diligence and industry, together with his ability, is manifest unto many who have seen his Grammar and Nomenclator, Hebrew and English; as also his Translation of the Creed and Lord's Prayer; the thirty nine articles of the Church of England, and the Assembly's shorter Catechism into Hebrew; and he is now translating the larger Catechism.' On the same occasion, Mr. Monis also delivered a discourse from Ps. cxvi. 10, entitled 'The Truth,' which was printed, with a Preface written by Dr. Increase Mather. This was followed soon afterwards by two other discourses from the same text, the first entitled 'The Whole Truth,' the latter, 'Nothing but the Truth.' These three discourses, with that of Dr. Colman, were printed in Boston, for Daniel Henchman, and 'sold at his shop, over against the old Brick Church, in Cornhill, 1722.'

Mr. Monis continued in his office as an Instructer in Hebrew forty years, till the infirmities of age rendered him incapable of performing its duties. After the death of his wife, in 1761, he left Cambridge and removed to Northborough to reside in the family of Rev. Mr. Martyn, who had married a sister of his wife. Here he remained till the time of his death, which happened, April 25, 1764, at the age of 81 years. As he had no children, he bequeathed the principal part of his estate, which was considerable, to the family in which he resided at his death. The sum of £46 13*s*. 4*d*. was distributed among seven of the neighboring ministers; and about £126 was left as a fund, under the direction of a Board of Trustees, the interest of which was to be devoted to the relief of indigent widows of deceased clergymen. The Board of Trustees consists of the ministers of the following churches: the church in Northborough; the first church in Salem; first in Cambridge; the new north in Boston; and the first church in Hingham. The fund now amounts to $400, the interest of which is distributed annually among four widows of deceased clergymen.

The following is the inscription on Mr. Monis' Grave Stone.

'HERE LIE BURIED THE REMAINS OF
RABBI JUDAH MONIS,
Late Hebrew Instructer,
At Harvard College, in Cambridge;
In which office he continued 40 years.
He was by birth and religion a Jew,
But embraced the Christian faith,
And was publicly baptised
At Cambridge, A. D. 1722,
And departed this life
April 25th, 1764,
Aged eighty one years, two months,
and twenty one days.

A native branch of Jacob see,
Which once from off its olive broke;
Regrafted from the living tree,
Of the reviving sap partook.

From teeming Zion's fertile womb,
As dewy drop in early morn,
Or rising bodies from the tomb,
At once be Israel's nation born.'

MISCELLANEOUS SELECTIONS.

EDUCATION IN NEW-ENGLAND.

The Hon. C. F. Mercer, member of Congress from Virginia, in a late public discourse bestowed a high eulogium on the general intelligence of the people of New-England. It was done, no doubt, for the laudable purpose of exciting a spirit of emulation among his brethren of the South. We have noticed in one of the public papers, (where it does not appear as original) an article containing quotations from the commendatory parts of this discourse, with comments. Alluding to these quotations the writer says,—This is a rich feast for our sectional pride. But is the portrait taken from the life? Is it a fact, that there is so much intelligence among us? This is followed by a series of remarks, from which we give extracts arranged under appropriate heads.

OUR SUPERIORITY OF INTELLIGENCE IS ONLY COMPARATIVE.

Comparing New-England with any other portion of the globe, we doubt not, that in point of intelligence, its rank is high, very high. And what is peculiarly gratifying, its rank is rising from year to year. We have now much better school-masters, much better systems of instruction, than were common within the memory of our fathers. But after all that can be said, in sober truth, there is a vast amount of ignorance in the most intelligent portions of the land of the pilgrims. If any one denies this let him enter upon an investigation. Take, for example, twenty families of a neighborhood in any of our towns and villages. How many, young or old, can read with accuracy? can read without stammering or whining? can read without spelling, and without barbarous pronunciation? How many can write a letter in a neat style of phrasecology, punctuation, and penmanship? How many understand the grammatical facts and rules of their vernacular tongue? How many can converse, without intermingling solecisms and vulgarisms in their discourse? How many can detail the history of their native town, their state, their country? How many know whether the southern boundary of Europe is the Mediterranean Sea or the Indian Ocean? Whether Kamschatka is near Terra Del Fuego or the Isles of Japan? In a word, how many carry a map of the world in their minds?

Go into a social circle, and call upon some one to read an interesting article of intelligence. Go into our taverns and stores, and look at the advertisements. Examine the original documents, which come from Town Clerks, Justices of the Peace, Lawyers, Physicians, Ministers,—all. Or, to crown the whole, go into a printing office. What are the results?

These suggestions are sufficient to convince any one, that we in New-England are not overstocked with the fruits of education. And although we may possess a decided advantage in respect to general intelligence, over every other section of the globe equally large, it is of some practical consequence, that we should not be blind to our real deficiencies.

IMPORTANCE OF LIBRARIES.

Every town and every hamlet should have a library. One hundred dollars will purchase a very respectable collection of useful books. There are many of the youth of both sexes, who would make good use of a library, during those hours which are now squandered and worse than wasted. And perhaps many parents too, might spend their evenings much more profitably. Some of those fathers, who find the charms of the bar room superior to those of their firesides, might be induced by the interest of some valuable book, to remain at home with their families, when at leisure, instead of murdering their time, corrupting their morals, blasting their good name, and exhibiting a most pernicious example to the rising generation. It is a deeply interesting spectacle, to see parents surrounded by a circle of intelligent children, into whose minds they are ever prompt to instil the precepts of wisdom and virtue.

COMMON SCHOOLS, TEACHERS, &C.

Our common town schools demand more attention. First of all, competent instructers should be secured. And let not people manifest so much anxiety to obtain *cheap masters*. Cheap masters are of all cheap things the *dearest*. The laborer is not worthy of his hire, unless he is a good laborer. Let the inquiry be, is the man a good teacher? Has he respectable talents? Will he probably devote himself in good earnest to his business? Then you may ask, if you can, whether he will teach for ten dollars a month, and board himself into the bargain. To our large towns these remarks are not so applicable as to the villages and small towns, where the homely proverb of "saving at the spiggot and wasting at the bunghole," is too often illustrated in the hiring of cheap school masters.

SCHOOL COMMITTEES.

The members of School Committees should be men of discriminating sense, men who can tell at a glance, whether an instructer manages his school in a proper manner. And they should visit the school without giving the instructer an opportunity to drill his pupils several days or weeks upon one lesson, so that they *may pass a good examination!*

SUPPLY AND CHOICE OF SCHOOL BOOKS.

In many places, instructers are much embarrassed, in consequence, of the unwillingness of parents to furnish the children with suitable school-books. This is an evil which should be effectually remedied. There can be no excuse for a vast majority of those who send children to school, if they refuse to provide books. Many who complain of the expense, actually throw away more money every school-term in supporting intemperance, than would pay for the spelling-books, grammars, arithmetics &c. needed by a large family. And it is incumbent on the Selectmen of every town to devise means for supplying the wants of such children and youth, as really experience the hard lot of poverty. If in early life they must be deprived of the luxuries of affluence, or the comforts of competency, deprive them not of that happiness and wealth, which are associated with the improvement of the mind.

IMPROVED CONSTRUCTION OF SCHOOL ROOMS.

We cannot close this article without saying a word upon school houses. Many people do not seem to be aware of the advantage secured by a building conveniently constructed and easily warmed. We have seen in a very wealthy neighborhood, buildings called "village school-houses," in which, we doubt whether the poorest man would have been willing to keep his domestic animals, unless he wished to have them well seasoned for the winter. In some districts, one half of the pulpil's time is spent in keeping his ears, feet and fingers warm. How much more honorable to a town, are school houses, which are a model of convenience and neatness, than those wretched tenements which in the summer are the habitation of owls, foxes, and serpents!

PUNCTUAL ATTENDANCE OF PUPILS.

There is another thing, which ought not to be forgotten. We allude to the obligation of enforcing a punctual attendance of scholars. Parents ought never to keep their children at home, for trifling reasons. A whole week's improvement may be lost, by an absence, a single half day. A moment's reflection will satisfy any one of the great benefit of rigid punctuality.

RACAPITULATION.

Let School-Committees consist of judicious and faithful men, let instructers be obtained, who shall do honor to their responsible office, let neither poverty nor niggardliness prevent the use of suitable school books, let instruction be given in convenient and comfortable rooms, let due attention be employed to promote punctuality,—then, and not till then, shall we have reason to boast of the elevated character of our system of popular education. A great work is to be done in our own, as well as in every other community. And let all who love New-England,—let all who would perpetuate the blessings of civil liberty in these United States,—let all whose hearts would be gladdened by the intellectual and moral renovation of the world, cordially and vigorously engage in this work.

THE LORD'S PRAYER.

The progress of the English language has been traced by Dr. Johnson in his learned dissertation, and by other philologists in various passages of successive writers, from the reign of king Alfred in the ninth century, who was the first translator of Boethius, and celebrated as a writer, as well as a monarch—through the times of Gower and Chaucer, the fathers of English poetry, of Sir Thomas More and Ben Johnson, down to the present day.

Of this progress the various editions of the Lord's prayer, for the brevity and easy understanding of the words, furnish perhaps the best specimens. We copy a few of these from the 'Washington City Chronicle.'

In the year 700 the Lord's prayer began thus:—

'Uren fader thic arth in heosnas, sic gekalgud thin noma, to cymeth thin rick: sic thin willa suc is in heosnas and in ertho.'

Two hundred years after thus:—

'Thee ure fader the eart on heosenum si thin namagehal-god. Cum thin ric. Si thin willa on eorthen swa, swa on heosnum.'

About 200 years after this, in the reign of Henry II, it was rendered thus, and sent over by Pope Adrian, an Englishman:—

'Ure fadyr in heaven rich,
Thy name be hailed eber lich
Thou bring us thy michell blisse;
Als hit in heavenly doe
That in yearth beene it also,' &c.

About 100 years after, in the reign of Henry III, it run thus:—

'Fader thou art in heaven blisse
Thin Helye name it worth the blisse
Cumen and mot thy kingdom,
Thin holy will it be all don
In heaven and in earth also,
So it shall be in full well le tro—' &c.

In the reign of Henry VI, it began thus:—

'Our fader that art in heavens, halıewid be thi name: the kingdom come to thee; be the will don in eerth as in heaven.' &c.

In 1537 it began thus:—

'Oh, our father which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth, as it is in heaven.' &c.

PROPOSED ABOLITION OF SLAVERY IN VIRGINIA.

MEMORIAL.

To the honorable Convention of Virginia, held in Richmond, in October, 1829.

Seeing that the people of this Commonwealth have deemed it necessary to reform our existing constitution of government; to supply its defects, and to remove a number of evils which were thought to press heavily upon the community: We, the subscribers, inhabitants of Augusta County, cannot but congratulate ourselves and the public on the selection of so many of our highly distinguished citizens for the performance of these solemn and interesting duties. Distinguished, as you have been, for gravity, prudence and wisdom, we cheerfully accord to you our confidence, in the important and arduous station to which you are called; and trust that you will employ your wisdom and prudence in that way which will redound most to our common welfare.

There have been many topics of reform anticipated and discussed among the people. We do not mean to meddle with any of them, or to express any opinion on their merits.—Our purpose is respectfully to call your attention to another subject, which we regard as of paramount importance; and respecting which, if nothing be done, we apprehend that your other labors must prove comparatively nugatory. We ask your attention to the existing slavery of the negroes in our State, and to some constitutional provision for a system of emancipation.

It is objected, indeed, that our proposition will give alarm to our eastern brethren, who are slave holders on a larger scale than we of the west, and that they are even already alarmed at the anticipated power of the west to impose unlimited taxes on this species of property. To this latter objection we answer, that we are willing to see you provide any requisite guarantee against an undue exercise of such power, that thus the fears of our eastern brethren may be quieted. We wish for nothing that is unfair. To the former objection we say, that in a political view, we esteem slavery an evil greater than the aggregate of all the other evils which beset us; and that we are perfectly willing to bear our proportion of the burden of removing it. We ask farther, what is the evil of any such alarm as our propositions may possibly excite, in minds unnecessarily jealous, compared with that of the fatal catastrophe, which ultimately awaits our country, and the general depravation of manners which slavery has already produced, and is producing? These we think sufficient answers to the objections mentioned above.

In laying this subject before you, we are not insensible to its magnitude or its difficulties. We are aware, too, of the rooted prejudices which we encounter, growing out of old habits and present real or supposed interest. Nor are we indifferent to those imputations of enthusiasm and rashness, which will probably be cast upon us in no stinted measure. But we know that no great good was ever achieved without strenuous efforts; and that such efforts have already been subjected to reproachful imputations. We must therefore patiently submit to them; considering them in our turn as the ebullitions of heedless passion or uncompromising selfishness. The awful weight of the subject forbids any approach to it in the spirit of levity: and we feel assured that we approach to it with as much caution as those observe who turn away and refuse to look it in the face. But we should esteem it moral and political cowardice in us to remain silent on a subject so deeply interesting to us in all our domestic and political relations; one which intermingles itself with every interest and concern of life; productive, perhaps of a few transient benefits, but certainly of an infinity of evils, now pressing upon us, and portending general desolation in future.

We waive at present, the considerations of religion and humanity which belong to this momentous subject; and present it a naked question of political wisdom and safety.—While we believe that the public morals and general prosperity, which it is the province of government to a great extent to protect and cherish, are deplorably injured by slavery, we proceed to affirm that it is our own experience and observation confirming the facts and deductions of political economists, that the labor of slaves is vastly less productive than that of freemen; that it therefore, requires a larger space to furnish subsistence for a given number of the former than of the latter; that the employment of the former necessarily excludes the employment of the latter; that hence our population, white and black, averages but about seventeen, when it ought and would, under other circumstances, average as in New-England, at least sixty to the square mile; that the possession and management of slaves form a source of endless vexation and misery within the house, and of waste and ruin on the farm; that the youth of the country are growing up with a contempt of steady industry, as a low, servile thing, which contempt induces idleness, all its attendant effeminacy, vice, and worthlessness; that the waste of the products of the land, nay of the land itself, is bringing poverty on all its inhabitants; that this poverty and the sparseness of our poplation, either prevent the institution of schools through the country, or keep them in the most languid and inefficient condition; and that the same causes most obviously paralize all our schemes and efforts for the needful improvements of the country. These things are incessantly pressing themselves upon our feelings and observation; and it would be easy to enlarge the melancholy catalogue. But there are other considerations claiming our attention.

It is conceded on all hands that Virginia is in a state of moral and political retrocession among the states of the confederacy. Nor is this to be wondered at, when to the foregoing considerations it be added, that half our population is estimated, in the political scale, at but three-fifths of its actual weight. We are often upbraided by a comparison of our condition with that of New-York and Ohio, to which all the other states which are exempted from the curse of slavery, might well be added. And with shame we feel ourselves constrained to bow to the humiliating comparison. We view our beloved state, blessed by the God of nature with a variety of useful and lovely capabilities unsurpassed by those of any other country on the globe; we view it not merely as stationary while her sister states are advancing, but as positively declining. It is peculiarly the province of such statesmen as compose your honorable body, to detect the causes of the national calamity and degradation, and to provide and apply the remedy. That the causes heretofore frequently assigned are the true ones, we do not believe. If they have any effect, as possibly they may, it must be extremely small and partial.

We humbly suggest our belief that the slavery which exists, and which, with gigantic strides is gaining ground among us, is in truth, the great efficient cause of the multiplied evils which we all deplore. We cannot conceive that there is any other cause sufficiently operative to paralize the energies of a people so magnanimous, to neutralize the blessings of Providence included in the gift of a land so happy in its soil, its climate, its minerals and its waters; and to annul the manifold advantages of our republican freedom and geographical position.

If Virginia has already "fallen from her high estate," and if already we have assigned the true cause of her fall; it is with the utmost anxiety, that we look to the future, to the final termination of the scene. As we value our domestic happiness, as our hearts yearn for the prosperity of our offspring, as we pray for the guardian care of the Almighty over our country, we earnestly inquire what shall be done to avert the impending ruin? The efficient cause of our calamities is vigorously increasing in magnitude and potency, while we wake and while we sleep. The outlets, for draining off a portion of this pestiferous population of slaves, are fast closing against us. In the mean time our white people are removing in multitudes, to distant regions; and those who remain seem destined to become martyrs to their love of Virginia, exposed to foreign enemies, to civil feuds, and to domestic insurrections, without the physical ability indispensable to their own preservation. And shall we, alas! reduce ourselves to the necessity of invoking aid from the north and the west? We will not press this appalling topic any farther; but with intense solicitude recommend it to the serious consideration of your honorable body. We feel assured that in addressing men of such enlarged and liberal views, as we confidently ascribe to the members of your body, it must be unnecessary to dilate farther upon this mournful and most interesting subject. We deem it prudent, too, not to push this memorial into greater detail; and therefore we desist, not only adding our importunate prayer that you may devise some constitutional provision, the fruit of which shall be the extermination, in due time, of the slavery which threatens with destruction all that we hold dear and valuable as a people.

All which is respectfully submitted
[illegible]

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